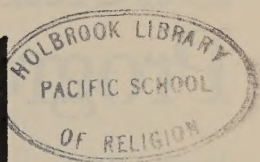


JUNE 1959

Social Progress



Evangelism and Social Action

Social Progress

Published by the Department of Social Education and Action of the Board of Christian Education of The United Presbyterian Church in the United States of America to provide a forum for the church on subjects of social concern for Christians. It includes program resources, legislative developments, and guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies. Articles represent the opinions of the authors.

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From This Vantage Point	3
The Unity of Evangelism and Social Action, Dean H. Lewis and Gayraud S. Wilmore, Jr.	5
A Pantomime of Salvation, by Johannes C. Hoekendijk.	13
The Redefinition of the Evangelistic Task	19
The Church Facing Outward, by George E. Todd	25
About Books	31
Worship Resources	34
Program Pointers	36
What's Happening	39
Echoes	43
Synod Leadership Training Schools	46
Events	47

Department of Social Education and Action: Clifford Earle, Margaret E. Kuhn, John H. Marion, Howard C. Maxwell, J. Metz Rollins, Jr., H. B. Sissel, Gayraud S. Wilmore, Jr.; Helen H. Harder (Editorial Assistant), Helen Lineweaver (Director of Washington Office). Address editorial correspondence to Clifford Earle, Secretary and Editor.

Counseling Committee on Social Education and Action: Malcolm S. Alexander, Mrs. Roland P. Beattie, C. Elwood Boulware, Herbert N. Brockway, Mrs. Fred J. Church, Joseph J. Copeland, Mrs. Albert Elder, Burton P. Fowler, Robert H. French, Wallace C. Giffen, Edler G. Hawkins, Mrs. George W. Hutton, Gordon E. Jackson, George W. Johns, Theodore W. Kalsbeek, Christian F. Kenneweg, Mrs. George P. Kerr, John A. Mackay, Franc L. McCluer, Kenneth McGilvray, Mrs. W. J. H. McKnight, Clinton M. Marsh, Emerson R. Ray, Mrs. Ben Russell, Robert Sharp, Miss Jacqueline Smith, Wolfgang F. Stolper, Mrs. Gordon M. Thompson, Shelton B. Waters, Archibald W. Webster, Henry Lee Willet, Paul S. Wright, Willem F. Zuurdeeg.

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From This Vantage Point

THIS issue of SOCIAL PROGRESS was planned jointly by the Division of Evangelism of the Board of National Missions and the Department of Social Education and Action of the Board of Christian Education. It initiates a conversation about the relationships of evangelism and social action to each other.



It has often been assumed that evangelism and social action have little in common. Sometimes a false distinction was made between the gospel as it relates to persons and the gospel as it relates to the social order (as though the redemptive work of Christ could be dichotomized). The devotees of the "personal gospel" made evangelism their specialty, while the adherents of the "social gospel" were enamored with social action as their *modus operandi*, and each group tended to absolutize its own partial insight into the nature of the church and its mission.

Today, however, there is increasing understanding of the fundamental oneness of evangelism and social action. The conviction we express in this issue of SOCIAL PROGRESS is that the church is called both to witness and to work, that the mission of the church embraces *kerygma* (proclamation) and *diakonia* (service), that evangelism and social action are together the outward thrust of the church into the world.

The presentation includes (1) a definite article on the unity of evangelism and social action in the mission of the church, by Gay Wilmore, of the Department of Social Education and Action, and Dean Lewis, of the Division of Evangelism; (2) a refreshing discussion of social action as a pantomime of salvation, by a leading Dutch theologian; (3) an important paper from the World Council of Churches on the redefinition of the evangelistic task; and (4) an article about the East Harlem Protestant Parish, illustrating some aspects of *diakonia* which are reproducible in many churches.

We are including the article by Dr. Hoekendijk, of Holland, not only because of the important things he has to say about the mission of the church, but also as a contribution to ecumenical conversation. From time to time we hope to be able to involve our readers in an exchange of ideas with Christian leaders in other continents.



The drawing on the front cover reminds us that the abundance of the harvest depends both on the sowing of the seed and the preparation of the soil. This may not be an entirely proper interpretation of the parable of the sower, but we submit that it is a pretty good way of illustrating the complementary relationships of evangelism and social action. The meaningful drawings on the front and back covers and throughout the magazine are from the educated pen of Tom Arthur.

CLIFFORD EARLE, *Secretary*
Department of Social Education
and Action

DONALD G. LESTER, *Secretary*
Division of Evangelism

The Unity of Evangelism and Social Action in the Mission of the Church

By Dean H. Lewis and Gayraud S. Wilmore, Jr.

THE current concern with the unity of the church's mission has led us to examine the various things that we *do* as a church in the unity of what we *are* as a church. This is not an easy task at best and the reappraisal becomes more agonizing when we attempt to assess activities so closely identified with often widely divergent historical and theological developments as evangelism and social action.

Today there is a growing conviction that there is a relationship of unusual intimacy between the two. Some of us are claiming commitments in both areas and are seeking to explicate reasons for feeling that the commitments not only are without contradiction but are actually conjoined in both understanding and experience as an essential element of faithful obedience.

I

It may come as a surprise to some that any attempt to wed social action and evangelism would be seriously made because of the "natural enmity" which has existed between the "revivalist" and the "social action-

ists." Both evangelism and social action have the misfortune to be allied in the popular understanding with particular historical expressions of their concern. Thus, "evangelism" (in the present customary use of the term) began at Cane Ridge in the first decade of the nineteenth century and continued in a remarkable series of camp meetings, protracted meetings, tents, and tabernacles under the leadership of professional or semiprofessional "evangelists."

The names of Finney, Scoville, Moody, Sunday, and Graham stand out not because of the unusual character of the ministry they performed but because of their special competence in a "technique" shared by many and accepted almost universally. In some denominations and sections of the country today, it is not uncommon for the minister's call to contain explicit permission for a certain number of absences each year in order to conduct revivals. The method has enjoyed such widespread acceptance and such dramatic numerical success that it is no wonder that "evangelism," "revival," and "preaching mission" have come to

be nearly synonymous terms. Even those groups which have turned in recent years to visitation as a major evangelistic technique seem to have a deep residual attachment to the mass approach and the revival format. The Graham campaigns, for all of the emphasis on personal interviews and follow-up, would seem to indicate such an attachment.



“along the path”

In somewhat the same way, “social action” has been popularly identified with the “social gospel movement” of the first decades of this century. A radical this-worldly concern with brotherhood, justice, and righteousness motivated the crusade for economic justice, adequate education, slum-clearance, the abolition of war, and the improvement of man’s material condition within the definition of the abundant life. Poverty, bigotry, ignorance, and greed came under attack—an attack that took churchmen directly into the arenas where such battles are waged, into schools, settlement houses, the chambers of government and industry. The names of Rauschenbusch and Gladden are still invoked by the “opposition,” and any current attempt to move with real vigor into such areas is promptly interpreted as a reincarnation of their

excessive idealism. The fact that the movement is of fairly recent date probably obscures our full appreciation of its momentous character. The social gospel movement was as significant as the Second Great Awakening of the 19th century.

It is not, of course, the hundred-year difference in major historical expression which created the tension between evangelism and social action, but the association of the two with conflicting theological positions. In short, their two aspects of the church’s witness got mixed up in the swirl of theological developments that emerged as the “Fundamentalist-Modernist” controversy, and in fact figured prominently in the caricatures and name-calling of that rather notorious conflict.

The caricatures were extreme. The Fundamentalist was pictured as the crudest of revivalists re-creating the torments of a fiery hell for all who rejected the virgin-born, sacrificial substitute revealed in the verbally inspired Book. The Modernist was the blackest of heretical imps sketching a rosy future in which the absence of rats, slums, and back-yard plumbing would attest to man’s educated sinlessness according to the *origin of species*.

The extreme caricatures do hint at the real problem. It is true that revivalism (hence, evangelism) had espoused a relatively unsophisticated and unreflective orthodoxy as basic to its content and method and had a heavy investment in a mechanical interpretation of Scriptures. The approach itself had a demonstrated effectiveness. Indeed, its particular terminology and concepts had been developed and refined because of

effectiveness and not for reasons of polemic. The evangelist's controversy was with sin and the devil, but when the "higher critics" began to question his construction of the faith he quickly became a defender of the "fundamentals" and entered the new controversy with zest. And so the revival was (and to some degree continues to be) the main channel for the transmission and defense of what came to be called Fundamentalism.

Equally clear is the fact that the impetus for the social gospel movement developed from that theological strand of liberal resurgence that came to be known as Modernism. Biblical and theological scholarship was profoundly affected by the historic-literary approach and powerfully impressed by the canons of the secular disciplines.

All of this was lumped together in the popular conception of "higher criticism." The re-examination of the humanity of Jesus, the preoccupation with the evolutionary approach to man and history, and the concern for the Kingdom of God are an intimate part of the whole movement and formed the basis of the liberal's social concern. Man was evolving toward sinlessness and the world toward the Kingdom in a process that was amenable to scientific analysis and control. The Carpenter of Nazareth illustrated what we all could be if we understood and applied ourselves. The abundant life was an earthly possibility and would be available to all mankind through continuous social progress.

Albeit, this powerful motivation to action was too optimistic and did not represent the true Biblical view of man and history. It brought the Lib-

eral into basic theological conflict with the champions of Orthodoxy. Consequently, the break—Fundamentalist-Modernist, revivalist-social gospel liberal, evangelism-social action. This is our heritage and these antitheses still exercise their influence, consciously in many and unconsciously in almost all of us.

II

THE unity of evangelism and social action is found first of all in the Old Testament in the nature of God's relation to the world. In the Old Testament that relationship is seen in terms of divine sovereignty and divine activity. The Old Testament statement of the theme of God's sovereignty, taken up again in Reformed theology since Calvin, is not abolished but enriched by the New Testament theme of the lordship of Christ.

The Old Testament contains explicitly that which is implicit in the New—the conviction that no area of life is hidden from the providential and redemptive ministry of the Creator God, through his Word and Spirit. The concern of God for justice and righteousness in social and political terms embedded in the prophetic consciousness of the Old Testament community is only a logical consequence of his sovereignty.

In the Old Testament, God creates man and the world, including the various social and material possibilities for his life. God is represented in the tortuous history of the Jewish nation as a controlling spirit in political, social, and economic relationships in order that his purposes may not be thwarted. Finally his sovereignty for man and the world is as-

serted again in the definitive revelation of his redemptive purpose in Jesus Christ.

But to think of this redemption apart from sovereign righteousness would be to deny the all-embracing character of divine providence. It all hangs together. It is the essence of the covenant that the totality of life is related to God and any conception of religion apart from a concern for the righteousness of God revealed in his sovereignty and providence called forth the stern rebuke of the prophets and of Jesus.

The Old Testament helps us to orient faith to the real world, for it was the contention of the prophets that God himself was constantly at work within the events of the world to establish his will and accomplish his purpose. A too commonly accepted short-cut definition of the Christian gospel identified it with "the story of Jesus" and particularly with the account of his crucifixion and resurrection. This was to drop the history of Israel before Christ and led to an immediate transition from the events of Holy Week to the heart of a contemporary individual. Thus was obscured the relation of Christ backward to Israel. It treated the gospel as if it were an *account* of a particular event and not *the event itself* in all of its historical involvements and complexity. God has been continuously at work in history and his work has not been without unity. The covenant demands for righteousness and justice in social and economic relationships and the relevance of political affairs in redemptive history are of one piece with the cross, the empty tomb, and the life of the New Israel. God, through his

sovereign grace, has related himself in all ages by status (Lord) and by personal activity (Redeemer) to the whole of life. This same unity of divine status and divine action suggests the unity of evangelism and social action in the mission of the church.

III

WHEN we come to the New Testament, we notice that both Mark and Matthew report that the heart of the preaching of Jesus was the proclamation of the presence of the Kingdom and that men should repent of sin and believe this incredible news (Mark 1: 14-15; Matt. 4: 17). In Luke the closest parallel to these passages is the incident in the Nazareth synagogue when Jesus read from Isa., ch. 61, concerning "the year of the Lord's favor," the beginning of the Messianic age when the power of God is revealed against the powers of darkness by the ministry of the Lord's anointed (Luke 4: 14-19).

The Synoptic Gospels agree that Jesus came preaching that the long-expected event had taken place at last. A new age had broken in upon the world and the Jews were to be its first witnesses. The Kingdom of God had arrived and its sign was the preaching of the gospel of repentance and faith, the dethroning of Satanic power and the exorcism of demons. "If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." (Luke 11: 20.) The preaching of the gospel and the overthrow of the demonic heralded and confirmed the presence of the Kingdom. But the sign was not preaching alone. The proclamation

of the gospel was accompanied by the demonstration of the power of Christ and his disciples to overcome evil.

The demonology of the New Testament does not seem so strange to modern men who see evidences of that same intractability and hostility in the great impersonal, dehumanizing structures of power which defy us today. These autonomous structures, which often make a mockery of our freedom and humanity and which are found both in the natural order and in the man-made order of technics, can be interpreted as those demonic powers which have been overthrown though not totally banished from the theater of the world by Christ.

The social actionists will say that such an interpretation means that whenever the church acts in behalf of persons in the social, economic, and political arena it unveils the reality of the Kingdom and the presence of Christ as Redeemer!

But the Evangelists will reply, and rightly so, that the Scriptures report that "Jesus came . . . preaching" (Mark 1: 14). From the beginning something was verbally communicated by the First Evangelist—Jesus Christ. Men believed because they were given ears to hear. They heard because a preacher was sent to them. The confrontation of the needy person with the charism of another who "tells good news" preceded faith, repentance, and the new life.

It was *after* Peter's first sermon, not before, that those who had heard asked: "Brethren, what shall we do?" And it was God's own work through the Holy Spirit, in response to that cry of desperation, that the

church received "that day about three thousand souls" (Acts 2: 37-42).

Jesus Christ is the Word of God, but there is a human word about Jesus Christ which, as far as the first Christians were concerned, had little or nothing to do with politics, economics, and racial segregation. This word is spoken—proclaimed by verbal means. It comes freighted with deeply personal meaning, whether delivered in the Areopagus, across cups of coffee in a Greenwich Village café, over the public-address system in a cathedral, or out of the printed page to one reading it for the first time. It is God's Word clothed in human verbiage—one person saying to



"on rocky ground"

another, "The kingdom of God is at hand; repent, and believe."

But the impact of truth which these words deliver is not resident in the verbal symbols themselves. This is not simply a matter of verbal veracity—the strict identity of words with what is known by the other person to be an accurate representation of fact. Here is where the "social actionist" and the "evangelist" begin to see their inseparability.

Preaching is not like saying "it

is raining today" or "one and one make two." It is not a dead word that is spoken, but a living word to human beings who are enmeshed in a totality of life experiences and relationships about which they must *do* something. Therefore it is not merely announced. It acts and is acted upon because it points to action that has existential relevance to the person who really receives it.

Perhaps a beginning for a conversation between Evangelism and Social Action concerning their contemporary vocations is our recognition that the proclamation of the Word is followed by its authentication in action—the demonstration of power to deliver as the very redemptive power of God. This "following" action is so close as actually to be an accompaniment, as a pianist follows, but is said to "accompany" the solo soprano.

The confluence of what has traditionally been called "evangelism" and what has been called "social action" as one stream of the living Word of God to the world is emphasized by the fact that the gospel reveals the "righting action" of God (Rom. 1: 17). It is by his righteousness (his "righting action") that God gives all things their rectitude. In order, therefore, to preach the gospel one must also be involved in what God is doing in the world.

Proclamation and demonstration go hand in hand. The church that is engaged in social action which does not point to the gospel is cut off from the deepest meaning of sin in the world and God's ultimate and loving Word concerning our deliverance. On the other hand, the church that is engrossed in preaching that is not accompanied by social action, which

brings it into daily conflict, is cut off from the real situation about which it is supposed to speak.

Both churches may continue to exist—the one to "evangelize," the other to "reform"—but they will be pseudo churches, bearing witness to a pseudo gospel.

In summary, what we have said is that the church exists as both witness and instrument pointing to the Evangelist-Redeemer and being used by him for the reconciliation of the world.

IV

EVANGELISM as a "program" enjoys more vogue among the clergy and the laity than does social action. Gambling, drunkenness, juvenile delinquency, and Sabbath desecration are more frequently the social concerns of laymen than residential segregation or right-to-work laws. But this is because the former issues seem more obviously to do with personal morality and do not present an immediate threat to the self-interest and mores of decent people who overprotect their children, have charge accounts at the most respectable stores, are quite moderate with their social drinking, and are nice to their neighbors.

These good people will usually agree that justice and righteousness are at stake in the other issues. It is just that these issues—because they deal with security, jobs, property values, and social status—appear to be ambiguous and difficult to handle. They cannot be treated without risking something very precious. They resist solution by an approach that has to do with the behavior of isolated individuals with whom we can

contend in simple face-to-face relationships.

But we cannot be cynical. The fact is that many people in the churches do believe that social action on highly controversial issues is a true form of witness. Their question more often is, How can we be sure that we are right? Can we risk dividing the Christian community over these ambiguous issues? Will the deepest meaning of the church and its ministry to persons be lost in aggressive action to solve complex social, economic, or political problems concerning which even the experts disagree?

Perhaps the most significant thing which can be said is that the church is involved in the world whether it likes it or not, whether the issues are clear-cut or ambiguous, whether there is consensus or controversy. There is no escape from the fact that as individuals and as congregation we are all caught in the mesh of the corporate sin of our society. We either benefit from the injustices done to others or we suffer from them. We live in a society that is so conditioned to the exercise of power, so influenced by the realities of the market place, the government, and the political machines that even the refusal to act or to speak is consent to being used for some end or purpose which may become demonic. The question is not whether or not we shall be used, but *how* and *by whom*?

If the gospel speaks a word to us which must be answered, then the church has no choice but to choose, to decide, to take sides. There is no possibility of absolute certainty as to whether we are right or wrong.

Those who would back away from the threshold of action because of the feeling that the church must share the authority and perfection of the infallible God or lose its credentials would know that we are men and not God. A more heinous sin than being wrong is to permit an evil to exist because of the belief that we, like God, can remain beyond reproach.

How we shall act is another question. The ignorance of ultimate consequences does not excuse us from the responsibility of thinking hard and bringing every available resource to bear upon a problem. But there is no blueprint for social action or for evangelism. The fact that social action and evangelism belong together in the outward movement of the church to the world, that God is seeking in the mission of the church not merely to make society better but to lay his claim upon every man in the place where he stands, that our standard is not success but whether we have borne our testimony to the lordship of Christ—all of this means that how to act against evil will be exceedingly more difficult to prescribe for the church than for some secular agency. In its pursuit of justice for persons, the church is under the commandment to love, to seek, to redeem, and it knows that ultimately this means losing its life for the sake of the world. There is need for intense awareness of reality, for flexibility, for technical competence, and for courage in order to bear the kind of witness that involves both evangelism and social action as one mission.

Both the evangelist and the social actionist have misconstrued their vocations. The world which God loves and redeems is not some impersonal

entity—a conglomerate mass of humanity. It is not economic laws and political systems. Neither is it merely made up of isolated persons separated from one another and disembodied, individuated souls which have to be saved one by one.

It is rather a world of “persons-in - relationships - and - structures.” This is the world from which we can never be separated and remain human. It is known only through knowledge of its Creator and knowledge of those for whom he created it. The church is sent through evangelism and social action to love and participate in redeeming this same world.

What the nonpolitical evangelist has not understood is that the gospel is not only how God speaks to man, but how God acts with and for man in the real world. God acts. He judges and redeems through that preaching which involves the open display of his power to give men hope by transforming the miserable conditions of their life.

What the liberal social actionist has not understood is that Christian social action is not only how God acts with and for man, but how he speaks to them of the mystery of life which has been blighted by our willful refusal to be God’s creatures. God speaks. He judges and redeems through action that, while ameliorating human conditions, never lets man forget that his future is hopeless without the truth of Jesus Christ.

V

ARE we saying that every cup of cold water must be accompanied by a benediction or a gospel tract and vice versa? That would be an opportunistic and unrealistic le-

galism. There is a word given for a given person in a given time and place. No man, seizing opportunity, regardless of the context of the situation can lay seige to the Kingdom. Rather in trying to grasp the meaning of the total context one is given discernment to know what is really significant, confident that God is working through other means to reconcile all things to himself.

A particular congregation or denomination is only *part* of the whole church of Christ and as such, an incomplete manifestation of God’s work, which is going on through many diverse agents and instrumentalities. That church has the spirit of true ecumenicity which sees itself as a part of a total world mission and performs its daily tasks within the context of its own situation with critical awareness and humility. Thus we can be conscious that our partial truth and partial obedience is being completed by other brethren who must also look to us to correct their own deficiencies. The important thing is to know that we are part of a whole church for the whole man in the whole world and not a pseudo church guarding the ideology of a special class in a society that has separated itself from the rest of the world.

Evangelism and Social Action programs of one church are separate functions only in the sense that the battle must be joined on all fronts at the same time. But there is one mission, one church, and one Lord who goes forth. If misunderstanding and poor communication have impaired the unity of the mission in the past, we can rejoice that there are signs today of attempts to restore it.

A PANTOMIME OF SALVATION

By JOHANNES C. HOEKENDIJK. Excerpts from a General Preparatory Paper for the Consultation on "A Theology for Evangelism," March 19-25, 1958, Bossey, Switzerland. Department of Evangelism, World Council of Churches. Used by permission.

For the gospel to be proclaimed in our modern world it has to be demonstrated. Word must become Act.—Max Warren.

A ROMAN CATHOLIC BISHOP exhorted the deacon at his ordination as follows: "Be sure to demonstrate in living acts the gospel you proclaim in words." This is a summary of *diakonia*: to explain the gospel in living works; to translate salvation into the language of the hands; to put it in such a situation that people and things again come into their rightful place and begin to play the role that is meant for them, so that peace (*shalom*: social salvation, justice, communion, integration) comes about. In this pantomime is depicted what men will see of salvation (Matt. 5: 16).

Such a description unavoidably provokes resistance. I wish in this article to call attention to three types of opposition, in order to help clarify the conversations now going on in the ecumenical movement on "the discovery of *diakonia*."

Opposition from Verbalists

With the rejection of the religious spectacle in mass and convent something has grown which we could call a "Protestant suspicion of the vis-

ible." Whenever we can, we fly from the image to the word. Starting from the certainty that faith comes from what is heard, we are filled with cautious reserve concerning any effort to "break through the barricade of verbalism." This has been expressed in the now notorious advice given by a theological faculty in the seventeenth century: The pastor of a big city asks what he can do, other than preaching, in order to depict salvation in and through his parish of 30,000 people. In a cool but decided way the advice is given to him to take as example the prophet Jonah, who in Nineveh had a parish four times as large ("more than a hundred and twenty thousand persons . . . and also much cattle") and did nothing but preach. The inner mission in Europe was overloaded with this sort of advice in the last century. And even recently the church in Germany was summoned to withdraw from all interference in social welfare back to the narrow path of care for the salvation of the soul; "from the dramatic to the simple word, from *diakonia* to sermon and confession."

Opposition from Spiritualizers

A second opposition comes again to the fore when *diakonia* witnesses and demonstrates that the gospel it wants to explain in living works is the *gospel of the poor* (Luke 1: 52 ff.). In the Gospel, the "beggar" remains standing beside the "sinner." The poor cannot be spiritualized and force us to stand with both feet on the floor.

The character of *diakonia* is determined in large part by the way in which these poor people are identified. We find two dissimilar series of Biblical references on this matter.

The first series is taken from the parable in Matt. 25: 31-46. In those whom Christ here calls the least of his brethren, the church has recognized the poor, whom according to the word of its Lord, "it will always have with it" (Matt. 26: 11). These are the hungry and thirsty, the naked and strangers, the sick and prisoners. These represent the categories for whom salvation must be made vivid. Together they indicate the area of charitable *diakonia*.

The second series is taken from the book of Deuteronomy. Here also the poor have been lifted from gray anonymity. In a careful way a distinction is made between them: widows and orphans, wanderers and displaced persons, day laborers and slaves, etc. There is suffering here that cannot be undone and need that cannot be relieved. These are commended to God, who will show himself to be a protector of widows, a father to orphans, a home for strangers, and an advocate of these to whom injustice is being done. But there is more: these poor are recog-

nized as those who in society are likely to be the victims of unnecessary suffering. They are vulnerable in society, without defense against the arbitrariness of the rich and powerful. They are unprovided for, unprotected, and oppressed, unless God's people intervene with justice on their behalf. This means more than to show "charity." It means taking the side of the poor, showing brotherhood and solidarity with those who are being threatened, placing oneself between them and the points of oppression. In this way a correction is brought into society and a sign is established of the world of peace as it is meant and promised by God. This is social *diakonia*.



"upon thorns"

As long as the gospel of the poor is being declared in living works, we find Matt., ch. 25, and Deuteronomy mentioned together. The two series are telescoped but in such a way that the center of gravity is in charitable *diakonia*. Opposition only comes into the open when, in addition to charity, we are asked clearly to take the side of the socially vulnerable, to become the "church of the poor." We always shrink before this next step toward social *diakonia*. It is, for instance,

easier for us to recognize the gospel of the poor in the work of Abbé Pierre than to see it in the work of priest-workers of all sorts of sects who have formed "churches of the poor."

✓ Opposition from Professionalists

A third opposition hangs together, I believe, with the fact that *diakonia* has become radically bourgeois since the days of the Reformation. "Service" became the hidden inner side of what became socially visible in one's profession. In principle, each profession indicated the place where one could find one's neighbor and serve him. Handicraft tools became instruments of service.

In the course of history it has become clear that this professional ethics could only function fully in a stable society in which everyone found his "place." The changes in this social structure wrought by the industrial revolution occasioned not only a crisis of professional ethics, but also a crisis of *diakonia*.

Machines, replacing hand tools, proved to be unserviceable as instruments of service, and here professional ethics encountered a first problem. The second problem was the worker himself. He could not be located in society. He was neither a hand worker nor a poor man, although that is what he was called for a long time. As a proletarian he found himself outside of the society which had been ordered by professional ethics, and thus he now found himself outside the reach of traditional *diakonia*.

Completely new ways have had to be sought in order to bring salvation for the proletarian into the situation.

Now that it was necessary to do something exceptional and to stop *diakonia* from becoming bourgeois one shuddered. For this meant that the Christian would run the risk of losing once again his incognito, and service would once more become too dangerously evident. The profession, which was meant to be a concrete starting point for salvation that wanted to go farther and farther, again and again became a prison in which salvation remained enclosed.

✓ The Rediscovery of Diakonia

We are reminded of these three types of opposition now that we are "discovering *diakonia* again" in the ecumenical movement. The exploratory expedition is continued with, among other characteristics, German thoroughness, through the diaconal-scientific institute lately opened in Heidelberg; French lightness of touch, in an endless series of spiritual articles; English soberness, which states that *diakonia* can only be a question of the rediscovery of what in Christian social thought, from Maurice to Temple, is still awaiting practical application. On the other side of the Atlantic, the supposition is already expressed that Europe is now ready for a real social gospel movement. And in Holland the following sentences from the description of a church project in Rotterdam-Crooswijk strike the eye: "In a society where one has no words at one's disposal, the deacon has priority over pastor and elder, as the character of a cartoon-story for people who no longer know how to listen."

Wendland draws a provisional conclusion from this conversation,

when he writes in one of the first pages of his book on the church in modern society this little program sentence: "The new relationship of the church to the world should be *diakonia*."

Can the Church Serve Today?

This remarkable concentration on *diakonia* is accompanied by an alarmed asking whether "the diaconal capacity of the church will be sufficient." All the exalted talk about the common priesthood of the faithful becomes an unedifying whining, when so little of it comes to light in genuine service on the part of the faithful.

It is no secret that much diaconal work is put under the yoke of unimaginative conformism. This happens in two ways. First of all, there is that moving, but often paralyzing loyalty to one's own traditions. Liberty of movement is curtailed on the ground level because those who seek to express the gospel in social service and action must move so very carefully among all sorts of sacred things. Freedom is hindered at the top level because there, via a repeated calling upon that same tradition, they run the risk of getting entangled in an unwholesome struggle about questions of competence.

Alongside this conformity to one's own past, there is still another form of conformism. In its co-operation with other types of service, Christian *diakonia* will want to and have to accept the general rules of the game. With these rules of the game often come a number of presuppositions, or even complete ideologies, along with an accompanying attitude of cautious refinement. With utter seri-

ousness it is then affirmed, for instance, that our society has become so "complicated" that only the "expert" can find the way to render service. In this way we suggest to ourselves and to others that what is simple and ordinary can scarcely be relevant. Only those who have learned service as a profession, who have learned the technique of conversation and who at conferences on pantomime expression have been acquainted with the fitting gesture, are qualified for *diakonia*. We enter into the sphere of professionals, where "deacon" threatens to become an old-fashioned name for the figure we would rather call social worker or human engineer.

Here also the diaconal capacity of the church is at stake. The church cannot talk with such deadly earnestness about the "complexity" of society. It will respond on the one hand, not only to the invitation to go the first mile but to go on, hearing the challenge "to outthink, to outdo, to outlove." On the other hand, it will respond by continually leaving room—or by creating it—for spontaneous improvisations by nonexperts. Noordmans once called this room "the field for the disorder of Christian freedom."

Five Considerations

1. *The whole life of the church is under the sign of service.*

This is not a decree but a statement. The church which names itself after the Servant-Christ cannot be present in the world in any other way than in the diaconal way. It exists only in so far as it serves. It only possesses what it uses for others. "All that we have must be subject to

service; if service does not claim it, there has been robbery." It does not know any salvation that is not visible and cannot proclaim Jesus Christ as Lord without at the same time preaching itself as "your servant" (II Cor. 4: 5).

This rediscovery of what is now usually called "the diaconal figure of the church" has already brought about a change in various church renewal movements. Since about 1950 we can see a clear orientation in *diakonia*. A few Christian communities have come out of their state of permanent retreat. In liturgical movements it is being clearly said that only the recovery of an integral *diakonia* can bring about a liturgical renewal.

2. *The service of the church is unconditional and without by-motives.*

The new literature gives a distinctive significance to *diakonia*. It tries to free itself from the familiar pattern of thought in which service is regarded as less real than the work of conversion. One looks for those groups of peripheral church people "of whom something can still be expected" or that section of youth from which catechumens still can be recruited—but besides that, *diakonia* itself is likely to be perverted.

Service to man is not a preparation for the bringing of the gospel, but is in itself a way of exhibiting the gospel in deeds and acts. It is the pantomime of salvation without any accompanying spoken text.

3. *Without social diakonia the charitable diakonia is weakened and distorted.*

The church will always resemble

a refuge. Sick and hungry, homeless and displaced persons, all "outcast of men" are at home there. The deacon is the doorkeeper who must make sure that the door remains wide open.

In order that this embodiment of true charity will remain fully possible the church must not shrink from social *diakonia*. "It must go with the healthy people from Jerusalem to Jericho in order to be present whenever one might fall along the road."

In this way the social *diakonia* takes on the function of the road patrol on the outlook for opportunities to help. One goes halfheartedly with the healthy, rich people of the age (Bonhoeffer pointed this out) in order to be wholeheartedly with the poor. Perhaps it is good to remember here that in the Bible charity is superior to justice. The step that is to be taken does not go as the last century thought, from the "saving" to the "creative and active love," but the other way round. The charitable *diakonia* is completely enclosed in the social *diakonia*. It is part of the series of images of salvation and it becomes empty when it is separated from this broad connection. *Diakonia* keeps its full quality when the gospel of the poor is brought both to the "rich" (social *diakonia*) and to the "poor" (charitable *diakonia*) in living works.

4. *Every service (action) of the church is part of the ecumenical diakonia.*

I believe we have just started in Europe to discover ecumenical *diakonia*. Interchurch aid has now more or less been accepted. Through and

in interchurch aid we see "world Christendom gathered again around one table to celebrate together the meal of Agape." This Agape-community will not only become the restored community of the Lord's Supper, which will form a social center of integration, but it is already the basis for common service in the world.

Two other aspects of ecumenical *diakonia*, which are so new to us that we have not even found proper names for them, come in here: partnership and stewardship qualify interchurch aid, each in a special way. Interchurch aid means to choose a partner with whom one can serve together in the world. That which has been received needs to be used in service. In the American



"on good soil"

churches this thought has been worked out so extensively in the years after the First World War, that stewardship has come to replace our

word *diakonia*. The word implies the total diaconal behavior of the Christian and the church, a self-imposed discipline in the rendering of service so that men and funds can be made most serviceable in the world.

But not a great many see the service of the church in this world-wide perspective. We are full of agoraphobia. And because we do not dare or wish to go in for partnership, many resources are being left unused.

5. *It is in diakonia that the encounter between church and world takes place.*

These words summarize the whole of the preceding thinking. It is surprising that especially on this point so much agreement has been reached in the last years. This is shown in *The Retreat from Christianity in the Modern World* (published in 1953), by J. V. Langmead Casserley, revealing that people leave the organized church because of the disappearance or the insufficient functioning of *diakonia*. It is also shown in efforts to interpret the present situation in the light of the Bible. One can only speak about an encounter of church and world when it is not a question of incidental evangelism-expeditions sent into the world, but when through social and charitable *diakonia*, the gospel is being made clear in a continual way in living works: in a pantomime of salvation.

THE REDEFINITION

of the

EVANGELISTIC TASK

Last spring a group of church leaders and theologians met at Ecumenical Institute in Bossey, Switzerland, to produce a statement for study by member churches of the World Council of Churches on "A Theology for Evangelism." One of the purposes of the consultation, under the leadership of Canon Theodore Wedel, D. T. Niles, and Robert S. Bilheimer, was to probe the deep-lying implications for social action in an authentic theology for evangelism. That this aspect was a matter of concern to the World Council of Churches' Division of Studies is indicated by the fact that Bill Webber, of East Harlem Protestant Parish, and Gay Wilmore, of the Department of Social Education and Action, were two of the five American delegates.

The study document that came out of the Bossey consultation contains important material for continuing the conversation between "the social action-ists" and "the evangelists." Indeed, on almost every page it is unmistakably clear that the dichotomy between these two must be overcome in a theology of evangelism which understands the dynamics of the social, economic, and political situation in which the witness of the church must be borne.

The Bossey statement declares: "The lack of preaching and teaching which is relevant to a rapidly changing society and for peoples conscious of their role in the world is a great handicap. Nothing is more important for the evangelistic witness of the church today than that it begins to think hard about the implications of the gospel for a time of great social upheaval and renewal. How does the gospel help those who are struggling with political decisions? What is the Christian concern for improving the economic welfare of people? What is the Christian attitude toward nationalism? How may the gospel be a salt and a leaven in the social and ethnic tensions of today?"

Such are the questions raised by this important consultation. Certainly the answers given by the study document are not the final answers, but merely point to the necessity of further theological study and conversation in this area. For such a purpose one of the four sections of the study document which is most pertinent to the concern of this issue of *Social Progress* is reproduced on the following pages.

The Wider Dimensions of Evangelism

THERE is no single way to witness to Jesus Christ. The church has borne witness in different times and places in different ways. There are occasions when dynamic action is called for; others when a word must be spoken; others when the behavior of Christians one to another is the telling witness; still others when the pressure of a worshiping community speaks of the God of peace. These different dimensions of witness to the one Lord are always a matter of concrete obedience. To take them in isolation from one another is to distort the gospel. They are inextricably bound together, and together give the true dimensions of evangelism. The important thing is that God's redeeming word be proclaimed and heard.

The Spoken Word

"So faith comes from what is heard, and what is heard comes by the preaching of Christ." (Rom. 10: 17.) The spoken, read, and written word of God will always remain an indispensable part of the church's witness. Indeed, we may say, be the church never so corrupt, the open word of God in its midst will remain the hope of reformation for the church, and the promise to men of their salvation.

Man as he now is, is made to be man after God's image in hearing and proclaiming the message of God. By letting man hear his word, God gives community between men, freedom from fear and constraint, direc-

tion through jungles and deserts, consolation in desperate plight. So the word is the power that makes man man. This word we cannot make or say to ourselves. It is not found in ideologies. Process and progress cannot replace it. Facts and deeds of whatever dimensions are small when they are compared with it and are always subject to its judgment. We are called to proclaim this word to the world.

The word of God is not bound. Continuously it reforms a decadent church. Though we produce it amid fogs, it yet shines into the world. Captivated in systems, it yet is a lamp on the way of many. It remains the seed of God strewn for the harvest of the final day. What we attest in worship, *diakonia*, *koinōnia*, and mission is nothing else than our belief in the effective, renewing, and peace-bringing power of the word of God.

But if the word is to be heard with power, we must see that its dimensions stretch in two directions. It is overarching, and we must so present it that men may effectively apprehend the lordship of Christ over all that is. "For in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him." (Col. 1: 16.) The word is also penetrating, and we must stretch our understanding of it, in order that men may see that it reaches into the secular direc-

tion, and may apprehend the true totality of human existence in this word. The word must be borne into the world by all the church's dispersed members, and not restricted to the so-called "preaching" in the church by the ordained ministry.



The Word

How is this to be secured? Only by such faith, repentance, and obedience within the church, as will lead to a clearer perception of the implications of God's word addressed to the church and to the world. In particular, two points seem to us to be of the greatest importance.

The first concerns our whole conception of the gospel. The saving truth of the gospel is that Jesus is Lord, and that by his death and resurrection, he has saved the world. Yet it does not honor God to reduce the evangelizing word to a repetition of these phrases. Indeed, in the West, the world is not challenged by them but is merely bored—"We have heard that, and so what?" It is untrue to the gospel to present it only in those terms. In fact, the gospel or the *kērygma* is the sanction and seal of all God's truth, of all his words and will for the world. The *kērygma*, therefore, must lead to *didachē*, into

teaching, which does not merely mean Christian moral teaching, but a total Christian perspective on the whole of human life and history. Thus we are given a view of the meaning, potential, and end of history in the light of which the actions of men and nations can be judged, and which can help a man to get a grip on the movements of history, to help make it and not merely suffer it. Such a perspective could give the church and its members a powerful intellectual armory, helping them to discern the action of God in the turbulent history of our times, helping them to understand the things that belong to our peace, and to see the direction to which the promises of God point. This Biblical perspective also enables a dialogue to take place between the church and the world, between the Christian and his fellow men, in which the secular relevance of Christianity can become increasingly clear. Too often the world is deaf to the evangelizing word because it is merely a "religious" word, an esoteric word, which seems to have no bearing on the condition of the man or the society addressed.

Second, if the word is to penetrate into the lives of men it must be taken into the world by the dispersed members of the church. A dialogue must take place with the individual, the neighbor, in common, casual, gossiping relationships. It must also take place within the social structures of the modern world which hold the individual as prey. It is grievous that while power grows and complex social structures multiply in the modern technological world, the word of the church is so often addressed solely to individuals and their per-

sonal needs, frequently without reference to the social context in which they live. To correct this requires knowledge, and herein lies a great intellectual task for Christians of the present age. If the Christian message is to bear effectively upon the problems of our time, Christians must be deeply immersed in them, and know them intimately, even in their full technical range. Only so can the truth come alive. Even the truth becomes untruth when it is not used.

Evangelism Through Christian Action

The word of God is not a disembodied word. In the old dispensation, God demanded obedience in life, and the supreme demonstration of the matter is that even God's own word was made flesh. His teaching continually brings under judgment men who know the truth but do not do it. Therefore, what the Christian *is* in society is as important as what he says. "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (Matt. 5: 16.)

God is love, and in Christ that love takes human form. Christian love as sheer action declares the nature of God in living terms. This means that the evangelistic task of the church must be based upon the understanding that we cannot serve God except in so far as we love man, and is wrongly conceived unless it rests upon this foundation. If preaching is the proclamation of salvation, then Christian action in society is the "pantomime of salvation." It reveals the character of love, and it convinces those who hear the word that in Christ they truly meet a Lord who

loves them. Furthermore in many areas where there is resistance to any spoken word one of the principal forms of witness may be in the acts of love expressed by individual Christians. An unbelieving world or a world radically without religion can be helped to perceive the nature of the gospel by the quality of the love which Christians exemplify in daily living.

If Christian action in society is really to show forth the love of Christ "till he come," it must take the form of imaginative action in relation to the particular needs of society in a given time and place. Furthermore love is not a sentimentalism. In human affairs it has the dimension of justice as well as social service. It may range from the giving of the cup of cold water to support of programs for world economic co-operation.

Christian service derives from and seeks to continue the work of Christ the Servant. This service will often be misunderstood and for this the Christian must be prepared, even when this means a crucifixion. Above all, this servanthship is unself-conscious. It is worked out primarily in the world where irrespective of what men may think the Christian knows that Jesus Christ is Lord.

In commending the gospel there are at least three ways by which the Christian identifies himself with and participates in the social processes:

1. Through the church as church.

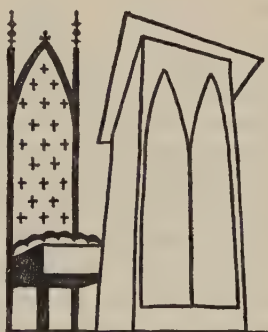
The very fact of the existence of the church is a form of *diakonia*, because it is a community that exists to serve society. But in addition, it has its specific services, the most

familiar forms of which are the acts of mercy which the church performs through its good works and benevolences. Although social needs change, the church must continually show its concern for the poor, the naked, the imprisoned, and all those to whom the Scriptures command us to show the love of Christ. Today, for example, in its work for refugees, the church demonstrates to the world something of the character of God; but it too often neglects care for the underprivileged and the poor. The dimensions of Christian *diakonia* have to be re-examined in every epoch and brought up to date, otherwise outmoded forms of service can actually bring the gospel into disrepute. This is especially true in the welfare society. If Christian energy is directed only toward the benevolent amelioration of bad conditions, it falls short. It must also help to ensure that the structure of society is changed so that injustice is overcome. The Christian must act in reference to the total life of society, not only as the leaven in the lump, but also as salt which conserves what is best in the world of men.

2. *By the Christian in his daily life.*

For the individual Christian the normative service will most often be expressed through his secular calling: in daily work, in professional associations, and in community living. Through these day-to-day encounters the gospel has its widest and closest contact with the world, and they should be much more than the occasions for pious declamations. Indeed, these may, in the context of the world's work, do more harm than

good. The contacts which daily life provide should, rather, be the means of sharing this world's burdens and a continuing expression of Christian solidarity with the rest of mankind. The church must instruct and sustain its members in this encounter with the world and encourage new and pioneering experiments by the laity in witnessing to Christ through their secular calling.



The Proclamation

3. *Through Christian action in society.*

In modern society it is impossible to restrict *diakonia* to either personal or churchly service in the narrower sense usually understood. The working of modern democracy, national reconstruction, the struggle of social movements, especially the awakening of nations in Asia and Africa, require collaboration with non-Christians in achieving social goals. In a time of great social upheaval, God has given the church a great opportunity to declare the bearing of his word on the most crucial issues of modern life. In most countries the churches have only begun to seize the opportunity of witnessing in this

way. They must make a real effort to help their members to understand their responsibility for society and to discover ways in which they can most effectively witness to the fundamental problems of social and political life. In this collaboration, Christian and non-Christian alike share in realizing short-term goals, however much they may differ from each other in fundamental presuppositions.

These three major forms of witness through service all rest upon certain assumptions about man and society which are the very essence of the Christian faith and which they help to make clear to the world. In service which is truly Christian it is possible to see the elements of darkness and the possibilities of light in the various situations of social evil. Christian service is never utopian and never despairing. In the workaday world of man, the Christian sees clearly the fact of sin. Material wealth or technical skill are misused

to the detriment of mankind. Political power is turned into political tyranny. Education and culture are used for the purposes of indoctrination. These demonic factors, however, should in no way turn the Christian from his task. On the contrary they should return him more determinedly to the battle, knowing that even in apparent defeat the victory is Christ's. Our effectiveness as Christians depends in large part upon our ability to discover the points where men seek help in their misery and despair or in their desire for a new life.

Love of the brethren can never be a means to some ulterior purpose. It is self-authenticating. It has its own validity, and it should not be judged in terms of the conversions to Jesus Christ it may or may not produce. But it can often be that the right to speak, even the invitation to speak, may be given to those who have proved their love of the world through the sharing of suffering.

What then are the concerns of evangelism? One is surely so to proclaim the gospel that it will transform the patterns and groupings of society in which men and women are involved, to the end that human institutions and structures may more nearly conform to the divine intention. . . . —From *Evanston Speaks*, Report of Section II, Evangelism; Second Assembly of the World Council of Churches, 1954.

The Church Facing Outward

He who finds his life will lose it, and he who loses his life for my sake will find it.—Matt. 10: 39.

This brief account of the ministry of the East Harlem Protestant Parish is not presented here as an illustration of how evangelism and social action can collaborate in the typical United Presbyterian church. Neither the Parish nor the neighborhood in which it exists is typical. Probably this kind of ministry cannot be duplicated in more than a score of inner-city situations across the country.

Nevertheless, the East Harlem Protestant Parish and other unique missions to the urban community powerfully suggest an approach of the church to its milieu which breaks with the quietistic, self-aggrandizing tendencies of much American Protestantism. The two concepts of "risk" and "exposure," which the writer sees illustrated in the missionary posture of the Parish, are possible for the church in any situation. Each congregation needs to ask itself what these words mean in its own context.

The adaptability of institutional structure, the attitude of the clergy toward the unchurched or "post-Christian" neighbor in its immediate vicinity, the release of the laity to secular tasks in the community, the co-operation of the church with social welfare organizations and its willingness to sacrifice all traditional forms for the sake of mission are not only relevant to most parishes but are exemplary illustrations of the church of Jesus Christ as a "Suffering Servant" pouring out its life upon the world. By such a sense of vocation evangelism and social action unite as one outward thrust of the Living Word to the contemporary world.

IT is a temptation for the church to think of itself as exempt from Christ's call to give its life away. The emphasis in our training for the ministry and in our work as Christian leaders is often in quite the opposite direction. We strive to build up the church and to maintain its life. Our

labor and sacrifice is given to bringing men into the church, to adding to church membership.

Instead of a concentration on building up the church, we are called to speak as plainly and forcefully as possible the judgment of God against all places where the powers of dark-

ness continue to exhibit their strength. We do this even when it endangers the life of the church. Beyond this we seek means to show God's power through our prayer for and service to others. God has promised power to his church to show forth the presence of his Kingdom through acts of healing, reconciliation, forgiveness of sins, and redeeming. Such action may bring no clear results or gains. It may only bring trouble for the church. Yet this trouble is taken on the behalf of the need of the neighbor.

As in the earthly life of Christ all human problems were not resolved, yet from time to time "a certain man" who was blind, or lame, or possessed with demons was healed as a sign of the presence of the Kingdom; so with the body of Christ at work in the world today, God gives such signs.

Exposure

Two words help in this understanding of the nature of the church. The first is *exposure*. The church must share in the life of the world. It must be exposed to the life, the problems, the sins of mankind. Laymen by the very nature of their work in the world are involved in such exposure. The clergyman must often go out of his way to see and to share in the common life of his parish. Sometimes this involves what some have called a "sacred" waste of time. Unless the minister is willing to spend time, unless he is willing to "give up" time participating in the life of his community alongside his fellow citizens, he may miss seeing and hearing the ways God is at work there.

In our evangelism we often forget

what our faith declares: God is present in every place and with every man. He is at work there creating, judging, redeeming before any Christian with his church and his Bible comes upon the scene. If we go to a strange place or to an alienated person, *listening*, we may be surprised to meet Christ with a blessing for us in the blind man and the captive.

The church may be called upon to expose itself to those areas of life which are not the realm of anyone's personal responsibility. We must know about the structures and patterns of community life. God is at work through these too. The principalities and powers are his. Instruments of political control and decision, institutions of education, industry and labor unions, buying and selling and renting are areas of life where God is ruling us and where he is working for our redemption. He has set his church in the world to proclaim his judgment against unfaithfulness in these realms and to show forth his love through the action of Christians in politics and economic life.

May we dare to set this word "exposure" as used in relation to the body of Christ, alongside the word "incarnation"? Our Leader and Lord entered into the world and shared in the life of men. He worked as a carpenter and he talked and dined with sinners. We as his followers and servants are to engage in similar contact with the world. Nothing in the Bible could be clearer than this!

Risk

The second word I find helpful is *risk*. Here we go beyond participat-

ing and listening. Here we engage in action. It is here that the cross enters into the life of the church. At this point the church goes beyond exposure to take upon itself the suffering of the world. From time to time there becomes apparent human need that calls for action on the part of the church. It may be making public the existence of injustice and proclaiming God's opposition to the suffering of men at the hands of other men. It may be the action of seeking to bring healing, or peace, or hope, or freedom where there is sickness, discord, despair, or bondage.

Such action may not have any clear rewards for building up the life of the church. No members may be won. Some may be alienated. It may cost the church in money, time, and property that could be used for the well-being of the Christian congregation. Yet this cost may not be counted any more than did Christ count the cost when the sin of men led him to death. We are called to faithful action. It is God who brings the day of resurrection, of new life. It is Christ who adds to our number and prospers us—or leads us to martyrdom.

Experimental Ministry

The East Harlem area in New York City is a congested tenement area, built some sixty years ago to house the new immigrants who were flooding into that city. The present population includes people of Italian origin, Puerto Ricans, and American Negroes in about equal numbers, plus small groups representing almost every nationality that immigrated to America. Over the years housing has steadily deteriorated until East Harlem is one of the most

congested spots in the world. Here one can see in exaggeration the whole range of social problems created by modern urban life: delinquency, family breakdown, poor health conditions, inferior schools, and in general, the impact of the depersonalizing forces of industrial society. At the same time large-scale public housing brings areas of new life and possibilities for better life in the midst of the old neighborhood.

In the summer of 1948, four and later eight Protestant denominations undertook an experimental ministry to this neighborhood. Problems and crises in the community have provided the ground and opportunity for evangelism and social action.

Take for example the community problem of recreation space for children. In a block built solidly with five-, six-, and seven-story apartment buildings a roof top is often the largest play space. Some children were playing on a roof one day when one child ran to his death into the street below. Church members made certain that the minister was called. He joined them at the scene of the accident and said a prayer as the ambulance took the body away. Some of the people moved to the church building for prayer for the boy and his family. They asked: "Why do things like this happen to our children? Why is a roof the most attractive play space in this block?" They gathered again that evening to discuss the situation. They remembered that there was a large ground floor room then vacant. It had possibilities for a good community recreation hall. The next day they visited the 800 dwellings in the block seeking pledges of money and time to rent

the room and to conduct a recreation program there. In the Sunday service of worship the pledges were presented with the morning offering. The next day the landlord was found and a lease prepared. Church members and neighbors went to work immediately to make an attractive center now operating for several years as the East 100th Street Family Center.

Another example of the way the church has taken upon itself a com-



The Response

munity problem concerns narcotics addiction. This is a serious problem, especially among the teen-agers in our Parish. One of the most difficult aspects of the problem was the shame and silence that surrounded the issue. Church members were worried. They knew the problem existed and was widespread, but there seemed no way to attack because so little was known about it. Work began when the church organized a committee to discuss the issue. Relatives of addicts and narcotics users themselves came together with the minister and church members meeting twice a week in the home of a narcotics addict. They pledged to tell all they knew about the problem and pledged

not to relate anything discussed to persons outside the group. Considerable information, in this manner, was gathered about the exact nature and extent of narcotics addiction. People in bondage both to the drug and to fear began to feel a freedom in the openness of the group. Sometimes they prayed for one another and for those suffering this problem in the community. Finally the decision was made to do something more concrete. The governor of New York was preparing a report as a guide for narcotics control legislation. The group agreed to use the valuable information they had gathered as testimony, presented anonymously, for the governor's report. It is no secret that this was some of the most valuable information he received.

The church members, returning to East Harlem, stated the problem: "If only we could let the young people know what would happen to them if they use the drugs, that might help." Deciding to dramatize the problem, they wrote a play about how a person gets started using heroin. For a week the play was presented on the portable stage—each night on a different street which was closed off. Hundreds of people were able to attend each night. At the end of the play a short talk was given telling of God's concern for all those who were in bondage to suffering and sin. All those who were troubled by the problem of narcotics were invited to come to the church for counsel and help.

The street meetings began a stream of contacts with dozens of the most helpless and pitiable members of the community. Some have joined the church and are struggling valiantly against a habit that still fearfully

grips them. Their prayer, "Lord, be merciful to me a sinner," keeps some of the more fortunate and respectable among us from falling into the Pharisees' sin. Church members joined in a successful effort to persuade the city to build a special hospital for therapy for the drug addicts. Now with some five hundred addicts in contact with our church—some presently users, some in hospitals, some withdrawn from the drug and attempting to build a new life with God's help—we have begun a center for rehabilitation of narcotics addicts staffed by a minister, church members, and former drug users working with one physician and a psychiatrist.

Cleanup Campaign

Preaching that man is created in God's image and that he desires his creatures to have clean and healthy bodies, the church has conducted sanitation campaigns in East Harlem. We have tried to show on one day a year what the streets could look like if neighbors cared for one another in the matter of cleanliness. Church members—the young people particularly enjoy this event—come out early in the morning with brooms, shovels, wheelbarrows, and carts. They clean out all the areas, ways, curbs, and spaces under buildings. The street is then swept and scrubbed. Rat poison is distributed with instructions for sanitary garbage disposal to every house. Prayers for family worship are given out along with the instructions for sanitation. The night before the cleanup campaign an open-air rally and prayer meeting is held informing all why the church is concerned about a

cleaner neighborhood and cleaner bodies and praying for strength that each person might do his share of the task.

Juvenile delinquency in New York City remains a vague problem known mainly through newspaper headlines. The church has been particularly concerned to reach the young people who move in the gangs which terrorize the area with knives, guns, and vandalism. These are some of the most deprived youth. Not wanted by their parents in the first place, they have not been loved. They have known no security of home, education, or job. Roaming the streets with no ties or standards of value except a loyalty to one another born of a desire for protection and recognition, these youth need the church and its ministry.

The Conservatives

Much time has been "wasted" by church members and ministers simply trying to get to know these young people in the places where they live their lives. "Wasted" in the creative way that involves listening and learning. No matter how attractive a program the church might devise for youth, few of these young people would come to the church unless the church first found ways to go to them. We spent endless hours standing on street corners, sitting in front of the house, standing around a small candy store, sitting on a park bench—talking with young people and listening to them talk. In such a way we came to know gang members and gang leaders.

As the gangs began to meet in the church some of them felt a desire to start a new way of life. Two years

ago three fighting gangs decided to lay down their weapons and become a single social club. On one night they turned in knives and guns and joined in a church-sponsored club they called the Conservatives.

The Church Cares

The question of corrupt politics led our church officers to announce that any church member who would take on work in the local political party as a task of Christian witness would be excused from all responsibilities for work in maintaining and building up the church—such as singing in the choir, or teaching Sunday school. Moreover the church promised to pray for such political workers.

The problem of employment, unemployment, installment buying, and handling of money led to the formation of a group of young Christian working people who met together to pray about their economic problems and to study the Scriptures for guidance about their work and the use of money. Eventually a credit union was organized through which church members could systematically save and borrow. Also a Church Emergency Aid Fund was established to which church members contribute once a month. This money is loaned or given to those who face economic emergencies because of health, loss of work, or other need.

This action found its regular center in our Parish in a Thursday night group called Christian Action. Members of the church gather to pray for those in need in our community and to pray for guidance to the church

in finding ways to respond to these needs. Each Sunday they present to the whole congregation the concerns that should be in our prayers.

By exposure and risk the Parish is learning how the church turns from concentration on its own life toward the life outside it in the world. God is making himself known in a community where his word was not being heard in power. As the cross is taken up at the various places where there is suffering, church members learn what it is to take on themselves the pain of others. Through such action the love of God is visibly demonstrated to those who have never heard of it. The church becomes known as an instrument that exists for the sake of the world and its salvation. Someone is always being helped with the easing of the burdens of life and discovers, often with amazement, that the church cares about what happens to him.

Some people are drawn closer to the church through this kind of witness. Members are added and the church grows. Some discover not only the possibility of clean streets but also the possibility of clean souls. Jesus told the paralytic man, "Take up thy bed and walk." But he also told him, "Thy sins are forgiven thee." Those who are helped in getting better houses, plumbing that works, and roofs that do not leak, learn also about a house not made with hands that is an eternal dwelling place. They meet a Lord who offers water saying: "Drink this. It is the water of eternal life. You will never thirst again."

About Books

Light the Dark Streets, by C. Kilmer Myers. The Seabury Press, Inc., 1957. 156 pp. \$4.00.

This is the story of the famous St. Augustine's parish on New York's Lower East Side, a mission of Trinity Episcopal Church. It is not a pretty story. Most of it has to do with the desperate youth gangs, particularly the Knights, and how the church ministers to them.

Running through all is the strong, unifying theme of a faith that works by love. In a multiracial, multicultural, low-income community with all its related tensions and violence is St. Augustine's Chapel, ever losing its life to find it, redemptively involved in the life of its community, identifying with sinners without losing its own identification, loving and accepting all. Strong in the conviction that redemption has relevance for all of life and for every concern of man, St. Augustine's sees no problem as too small, no person as too unimportant.

Father Myers tells the story with a candor, enthusiasm, and understanding that only a deep commitment and a broad experience would make possible. Faces, scenes, and words remain to haunt the reader long after putting this book down. The author has that strange power of involving his reader in the story so that he is imperceptibly moved from the position of an impersonal specta-

tor to that of a concerned participant. Although the author is, humanly speaking, the central character of the book, there is not once the suggestion that he is the central reason for the book's having been written. All this adds up to a disturbing book, well written, that will force upon its readers the question, "What does this say to me?"

This is an important book for all who would face up to the nature of the parish and its relation to urban America, and for any who would question whether an effective evangelism is possible for the inner city. The entire volume might be described as setting forth the writer's idea of the Christian parish in the mission of the church. Its vivid character sketches and place descriptions, its exciting case histories, its penetrating problem analyses and interpretations, its graphically real portrayals of the church's corporate life, all seem to unite to give a picture of a church that has discovered what it means to be a servant to the world. It is almost indispensable reading for all ministers—professional and otherwise.

The Structure of Christian Ethics, by Joseph Sittler. Louisiana State University Press, 1958. 90 pp. \$2.50.

This brief book is an important contribution to the discussion of

Christian ethics. It stresses the living, organic character of Christian ethics as a function of faith, the Christian's response to the acts of God in the human situation.

The three chapter titles suggest the trend of the discussion: The Confusion in Contemporary Ethical Speech, The Shape of the Engendering Deed, The Content of the Engendered Response.

Dr. Sittler states that "Christian ethical decision is generated between the two poles of faith and the facts of life. Each of these acts upon the other: facts act upon faith to reveal to it the forms available as its field of action; faith acts upon facts to discover their meaning and peril and promise for men."

Dr. Sittler is professor of theology in the Federated Theological Faculty of the University of Chicago. A Lutheran, he has participated in the ecumenical movement and is chairman of the North American Commission on Worship of the World Council of Churches. He is the 1959 preacher in the Lyman-Beecher Lectures at Yale University.

This eloquent book is a significant contribution to Christian ethical thought. We commend this book to ministers and laymen.

The Uncommon Man: The Individual in the Organization, by Crawford H. Greenewalt. McGraw-Hill Book Co., Inc., 1959. 142 pp. \$3.75.

This book has to do with an aspect of the human predicament about which Christians concerned with doing God's will in a social order should be informed. Mr. Greenewalt,

President of E. I. du Pont de Nemours & Company, Inc., discusses the human side of business. He effectively presents the "other side" of the problem discussed by Mr. Whyte in *The Organization Man*.

Mr. Greenewalt's thesis is that an organization, such as his corporation, which is the largest chemical producer in the world, prospers only when it encourages common man to perform uncommon deeds. He urges the establishment of maximum freedom and maximum incentives to spur skilled employees to superior achievements. Along the way in this discussion Mr. Greenewalt offers provocative ideas on executive training, political science, social organization, tax policies, and philanthropy.

The fascinating personality of the writer is stamped on every page. A graduate of the Massachusetts Institute of Technology, Mr. Greenewalt joined the Du Pont organization in 1922. He is known for his researches in chemistry that had an important part in the development of nylon. He is involved also in the early phases of the development of atomic energy. Since 1948 he has been president of Du Pont.

The Uncommon Man is the third volume in the McKinsey Foundation Lecture Series sponsored by the Graduate School of Business, Columbia University.

Human Potentialities, by Gardner Murphy. Basic Books, Inc., 1958. 340 pp. with index. \$6.00.

This important book by a leading psychologist (Director of Research

at The Menninger Foundation) draws an affirmative picture of what man may become tomorrow as a result of the choices he makes today.

It is the author's thesis "that human nature is a reciprocity of what is inside the skin and what is outside; that it is definitely not 'rolled up inside us' but our way of being one with our fellows and our world." Dr. Murphy believes that "curiosity, the use of the mind, the craving to understand—always a major factor in human potentialities—has become the controlling difference between the man of the past and the man of the present era; that science is much more than technology, that it is rather a way of life extending its fingers into every cranny of modern existence; that technology in the broad sense, involving everything in our material existence from the corporate structure of business to the universality of vaccination and the improved agricultural yield, expresses the dominate idea of our era, the idea that man can and will *understand*."

The book is remarkable in the sweep and depth of its thoughts. It is optimistic rather than pessimistic regarding man's future, and this is good. It adds an important new dimension to psychology. It has the ring of authentic scholarship. At the same time it is wonderfully readable—rich in illustrations drawn from many disciplines.

Human Potentialities may turn out to be one of the great books of our time. It is "must reading" for all who

would understand more deeply the human predicament.

The Responsible Christian, by Victor Obenhaus. University of Chicago Press, 1957. 219 pp. with index. \$4.00.

The thesis of this splendid book, according to the author, is that indifference to society's sore spots breeds irresponsibility and is inimical to the Christian interpretation of life. Dr. Obenhaus affirms that Christian faith and vitality are strengthened in the attack upon the unsolved problems of our time. "The final decision rests with God," he says. "However, man as co-worker with God in God's created universe is obliged to labor to achieve a better society."

The Christian's approach to many of society's difficult problems is discussed: economic life, labor and industrial relations, agricultural policy, race, communism, public and private welfare, health, church and state, civil rights, Christian vocation.

This is a book for all leaders of Christian social action. The discussion of issues is penetrating and its perspective is always deeply Christian, emphasizing the Christian imperative and calling for new Christian concern with the social problems of our time.

Dr. Obenhaus is a member of the Federated Theological Faculty of the University of Chicago. He is a member of a number of committees and departments of the National Council of Churches.

Worship Resources

Calls to Worship

Who shall ascend the hill of the Lord?
And who shall stand in his holy place?
He who has clean hands and a pure heart,
who does not lift up his soul to what is false,
and does not swear deceitfully.
—*Ps. 24: 3-4.*

With what shall I come before the Lord,
and bow myself before God on high? . . .
He has showed you, O man, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?
—*Micah 6: 6, 8.*

The Living Word

These words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.—*Deut. 6: 6-7.*

For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart.—*Heb. 4: 12.*

The secret things belong to the Lord our God; but the things that are revealed belong to us and to our children for ever, that we may do all the words of this law. . . . But the word is very near you; it is in your mouth and in your heart, so that you can do it.—*Deut. 29: 29; 30: 14.*

Prayers

O Lord our God, who hast bidden the light to shine out of darkness, who hast again wakened us to praise thy goodness and ask for thy grace; accept now, in thy endless mercy, the sacrifice of our worship and thanksgiving, and grant unto us all such requests as may be wholesome for us. Make us to be children of the light and of the day, and heirs of thy everlasting inheritance. Remember, O Lord, according to the multitude of thy mercies, thy whole church; all who join with us in prayer; all our brethren by land or sea, or wherever they may be in thy vast kingdom who stand in

need of thy grace and succor. Pour out upon them the riches of thy mercy, so that we, redeemed in soul and body and steadfast in faith, may ever praise thy wonderful and holy name. Amen.—*Greek Church Liturgy.*

O God our Father, good beyond all that is good, fair beyond all that is fair, in whom is calmness and peace; do thou make up the dissensions which divide us from each other, and bring us back into a unity of love, which may bear some likeness to thy sublime nature. Grant that we may be spiritually one, as well in ourselves as in each other, through that peace of thine which maketh all things peaceful, and through the grace, mercy, and tenderness of thine only son. Amen.—*Jacobite Liturgy of St. Dionysius.*

O God, who art the light of the minds that know thee, the life of the souls that love thee, and the strength of the thoughts that seek thee; help us so to know thee that we may truly love thee, and so to love thee that we may truly serve thee, whose service is perfect freedom; through Jesus Christ our Lord. Amen.—*Gelasian Sacramentary.*

O Lord, we praise thee for our sister, the Night, who folds all the tired folk of the earth in her comfortable robe of darkness and gives them sleep. Release now the strained limbs of toil and smooth the brow of care. Grant us the refreshing draught of forgetfulness that we may rise in the morning with a smile on our face. Comfort and ease those who toss wakeful on a bed of pain, or whose aching nerves crave sleep and find it not. Save them from evil or despondent thoughts in the long darkness, and teach them so to lean on thy all-pervading life and love, that their souls may grow tranquil and their bodies, too, may rest. And now, through thee we send Good Night to all our brothers and sisters near and far, and pray for peace upon all the earth. Amen.—*From Prayers of the Social Awakening, by Walter Rauschenbusch. Copyright. Used by permission.*

Benedictions

May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.—*Rom. 15: 5-6.*

May our Lord Jesus Christ be near us to defend us, within us to refresh us, around us to preserve us, before us to guide us, behind us to justify us, above us to bless us, who liveth and reigneth with the Father and the Holy Ghost, God for evermore. Amen.—*Anonymous.*

—*Prepared by Jesse B. Barber, Division of Evangelism.*

→ RETREAT

May and June are favorite months for "retreats" when small groups of laymen and laywomen withdraw from their usual duties for periods of prayer and quiet study. In the Christian life there is the rhythm of withdrawal from and return into the world, not for the enhancement of the church and its dominion over the world, or its success before the world, but as an evidence of its ministry to the world.

We wish that some churches would experiment with a weekend retreat for members of the SEA and evangelism committees. An appropriate emphasis would be these words from the Gospel of Mark: "He [Jesus] appointed twelve to be with him, and to be sent out." The disciples were called to enter into a personal relationship with their Lord in order that they might be sent out into the world. In the usual evangelistic efforts discipleship has been emphasized almost to the exclusion of mission, which must be linked to discipleship if we are to understand the nature of the church and the calling of its members. Many churches today are only beginning to find the second constituent element. With this rediscovery of mission in the world must come renewed understanding of the ministry and duties of the laity as the people of God. The World Council

at Evanston summarized the evangelism movement with these words: "Total evangelism can be nothing short of a convincing corporate demonstration by the *laos* of Christ's solidarity with mankind. The members of the *laos* are the agents of evangelism in the world, representatives of Christ who know him to be Savior and Lord."

Members of the retreat group might consider how the Christian community is to herald, preach, or declare the gospel. What style of life, what kind of ethics can twentieth-century disciples adopt to live in modern society? How can they become involved responsibly and faithfully in the affairs of the earthly city? What does the ministry of suffering involve? In what ways do modern disciples become broken for Christ and minister one to another? Dietrich Bonhoeffer wrote from prison: "Man is challenged to participate in the sufferings of God at the hands of a godless world. He must therefore plunge himself into the life of the godless world without attempting to gloss over its ungodliness with a veneer of religion or trying to transfigure it. He must live a 'worldly life' and so participate in the suffering of God. To be a Christian does not mean to be religious in a particular way, to cultivate some particular frame of asceticism, but to be a man. It is not some religious act which makes a

Christian what he is, but participating in the suffering of God in the life of the world."

→ POOR OF THE PARISH

A center city church with many years of history is engaged in a serious study of the role and function of the diaconate. The traditional duty of the deacons to take care of the poor needs to be spelled out. What does service mean? How can Christians today move beyond the charitable *diakonia* to social, political, and economic involvements which are necessary if they are to help the poor in times like these? Deacons have to take seriously the fact that poor people are often the victims of injustice and gross social evils. This means studying and attacking the root causes of poverty, injustice, and social dislocation, recognizing that God is concerned about getting justice for the orphaned, the widowed, the dispossessed. Ricoeur, the French philosopher at the Sorbonne, writes in an article in *The Ecumenical Review* that "the problem of hunger is one of the signs of the maladjustment of world society. The difference between rich and poor is constantly increasing because the rich part of the world is getting richer much more rapidly than the poor part, but the rich part of the world shuts its eyes to the poverty of the poor part." One of the basic tasks of the Christian church is to open the eyes of the "haves" to the needs of the "have-nots" on a world-wide scale.

Deacons in the new role of social, economical, and political *diakonia* could most appropriately probe the problem of old people. This problem

which plagues modern society will grow increasingly terrible in the years to come because people are living longer and also forced to retire many years before they have actually ceased in their capacities to produce and contribute usefully in society. Millions of older members of society feel a new form of poverty, not necessarily due to lack of funds, but to psychological rejection and emptiness. Deacons today need to face up to the hard problems of dependency in a society that makes it increasingly difficult for the modern family to care for the elderly, the chronically ill, the social misfits, the mentally and physically handicapped.

→ THE HOUSE CHURCH

The idea that the people of God are the church when they are dispersed in the workaday world requires a long, hard look at modern congregational life and a focus out upon the world instead of in upon the church as an institution. Some bold and radical revisions are called for in program and structure.

The house churches of England and Scotland are growing in a few American cities. In high-rise apartments for low-income families as well as in prosperous suburbs the house church brings neighbors together to pray and to minister to one another, bearing one another's sorrows and joys.

Ernest Southcott, Vicar of Halton in Leeds, England, writes in *The House Church* (a booklet published by the Committee on Evangelism of the British Council of Churches): "We have discovered that we need a chapel in every street in Halton. . . .

Just as in a diocese if the only building were the cathedral there would be wide areas of the diocese out of touch with the church, so in a parish with only the parish church there are wide areas of the parish out of touch with the parish church: hence the house church. The church in the house, the church in the parish church, the church in the diocese, the church throughout the world are each the church and all need each other.

"When church people meet in homes for Bible study and prayer and discussion we look at the parish church and we look at the world from a different angle. We see at the house level the difference between *going* to church and *being* the church with a new intensity. We see the mission of the church in the world more realistically. We see the soil in which the church has to grow. We see that the church has to develop grass roots. . . .

"We have discovered that we must stop talking about getting people inside the church building and that we must start talking about how to get on speaking terms with the vast majority of people who are almost completely outside the worshipping community. . . .

"As we have taken the church to the house we have discovered a renewed sense of the meaning of the Communion service. We have rediscovered the relationship between the holy and the common, the sacred and the secular by celebrating Holy Communion in the scullery as well as in the sanctuary. . . .

"In all this going out to the people where they are, the church is becoming the church in a new and vital way. People are learning to be the church by praying together, by

studying the Bible together, by leading groups, and in many other ways the laity are learning and being trained to take a much fuller part in the life and worship and witness of the church. . . .

"In a year about five hundred homes open to the congregation in the name of the Lord. Members of the congregation have gone out two by two or six by six and knocked on the doors and have got on speaking terms in a new and vital way. This opening of doors is the miracle of the house church. . . .

"At this level we have discovered that confirmation classes are best held in the homes. In the house the children and adult candidates enter into their preparation in an environment in which they are learning to be the church. From time to time other members of the congregation are encouraged to join with them. At the level of the house Sunday school classes can be held and especially house nursery and kindergarten classes help to take the church into the homes, and so through the house church, the home meeting, the house confirmation class, the house school, and the house service the church comes alive out at the frontier. . . .

"As this learning goes on more and more, the needs of the world and the needs of the parish are united in a common concern, a common concern that the body of Christ should extend the Kingdom of God on earth, and a common realization that this begins in the parish. The house church is leading to a new sense of belonging, a new sense of togetherness, a new sense of vocation, a fresh realization that everything and everybody is part of God's world."

WHAT'S HAPPENING



In the Churches

Declarations of two Canadian churches demon-

strate the force of total commitment of the church to participation in its mission to the world. Particular reference is made to a Declaration of Faith Concerning Church and Nation, adopted by the Presbyterian Church of Canada; and, to a Mission to the Nation, a program of the United Church of Canada.

In the first instance, the Board of Evangelism and Social Action joined with the Committee on Articles of Faith to draft a doctrinal statement concerning the relationship between church and nation. Included in the statement are positive approaches relating to the church's duty to denounce and resist every form of tyranny—political, economic, or ecclesiastical. The statement also deals with the relations of church and state, the Christian's civil duty, and the civil government's duty toward the church.

The United Church of Canada's Mission to the Nation makes clear that church's concept of the relatedness of evangelism and social education and action. The program is administered by the National Evangelistic Mission Committee and concerns itself with four areas of interest: family life, community life, daily work and economic life, and civic and political life.

The stated purpose of the Mission gives further insight and meaning to the close ties existing between evan-

gelism and social action. That purpose is in part, "to arouse congregations to group action through the lives of individual Christians so that they face the fact of collective or community sin." The statement goes on to say that "salvation is for communities as well as for individuals. The intention of the evangel is to convert the individual, and society. It is the world for which God gives his Son that we are to reach with the gospel." The church is further challenged to "recognize that we shall not save the world by converting people one by one. We must convert Caesar if we are to save him. God will save the world when Christians as members of communities in penitence and trust offer communities to God for forgiveness, guidance, and salvation."

Only the brave need apply!

For those who dare to venture, a re-discovery of the meaning of mission for the church may lead to new concepts of structure and strategy. For one church, the Presbyterian Church of Canada, it meant the creation of a Board of Evangelism and Social Action, which resulted from the union of two previously separate ministries of the church. The Board received its mandate from a statement of the 1951 General Assembly wherein it declared, "the churches prophetic-apostolic responsibility to declare the whole counsel of God, to preach Christ and him crucified, both to members and to those without, and

to confront the 'world' with all of the personal and social implications of Christ's Evangel."

One of the specific tasks assigned to the Board is to encourage the courts of the church to exercise their proper responsibility in proclaiming and in applying the revealed will of Christ to evangelical and social issues as occasion shall arise—whether the occasion be economic, political, cultural, or religious, in form. It is significant to note that in Canada the Government does not hesitate to request church groups to prepare briefs on particular subjects under consideration. Church officials then give much study and thorough preparation to such papers. These expressions of the mind of the churches form a vital and respected source of information for provincial and dominion parliaments.

Exciting things are happening in many lands as men endowed with a pioneering spirit tackle the job of bridging the gulf between the city church and its industrial community. Outstanding among those who are giving inspired leadership to this work in the Philippines are Valentin G. Montes and Richard P. Poethig, director and associate director, respectively, of the Committee on Industrial Life and Vocations, United Church of Christ in the Philippines, Manila.

Under their leadership a vital and dynamic program of industrial evangelism has taken root in the Philippines. With their work less than two years old, a pattern of strategy is emerging which includes such elements as:

1. Survey of the nation's economic life and an understanding of how this economic factor affects local churches.

2. Understanding how industrialization affects the life of workers, and how the church can plan its program of evangelization to reach industrial workers.

3. Understanding of the church's particular responsibility in the economic development of the nation.

4. Training of the ministry in industrial evangelism.

5. Training of laymen in understanding their faith in relation to their work.

6. Dissemination of information on the work of industrial evangelism.

7. An acceptance of international responsibility in sharing of program and development of personal friendships which will strengthen the work of the Asian churches as together they face the Asian industrial awakening.

World Refugee Year. On December 5, 1958, the General Assembly of the United Nations adopted a proposal for a World Refugee Year to open on June 30, 1959.

The aims of the year are to focus interest on the refugee problem and to encourage additional financial contributions from governments, voluntary agencies, and the general public for its solution; and to encourage additional opportunities for permanent refugee solutions through voluntary repatriation, resettlement, or integration on a purely humanitarian basis and in accordance with the freely expressed wishes of the refugees themselves.

SEA committees in local churches, presbyteries, and presbyterials should include support of World Refugee Year as one of their most important assignments throughout 1959 and 1960.

Adults attending the Sunday church school of the First Federated Church, Corvallis, Oregon, have an option on ways to study God's Word and be informed concerning their individual and corporate responsibilities.

In addition to a "regular" adult class, an elective course on social issues is being offered. It is an integral part of the church school curriculum.

This popular class meets every Sunday morning.

The birth control issue was sharply focused in New York City when a Protestant woman patient in a municipal hospital was arbitrarily denied needed birth control therapy by the Commissioner of Hospitals.

The Presbytery of New York quickly responded. In a letter signed by Rev. Robert J. Stone, Chairman of the presbytery SEA committee, a strong protest was made in which the hospitals' administrative policy was criticized for apparently making "one church's opposition to birth control therapy the public policy in city hospitals in the face of an undoubted majority of citizens in favor of such therapy for health reasons. . . and its clear legality under state law."

The Presbytery of Omaha through an alert and energetic SEA committee is keeping abreast of community problems. Recently the presbytery heard the Chief of Police, Mr. Harold Ostler, and Mayor Danburg, of Omaha, interpret the role of local government in dealing with juvenile delinquency and the function of the mayor's Committee on Human Relations. The committee also has conducted a workshop on housing.

The Presbytery of Washington City (D.C.), sensitive to the rumblings within the broadcasting industry that some radio and television stations might abandon the policy of not accepting advertising of distilled spirits, has officially gone on record as opposing any extension of advertising intoxicating beverages which would include advertising of distilled spirits or "hard" liquor.

The policy of not accepting advertising of distilled spirits has been self-imposed by the broadcasters associated with The National Association of Radio and Television Broadcasters. No legal restrictions exist.

Seminarians can help too! Some fifteen students at San Francisco Theological Seminary, San Anselmo, California, have banded together to give assistance to the Marin County Commission on Racial Discrimination in an effort to assist persons of minority groups to secure adequate housing.

In Washington



A significant skirmish in the "battle of the budget" took place late in April when a Presidential veto of a relatively minor bill dealing with rural electrification loans was upheld by the House. The showdown was a test of strength for future more controversial bills, particularly those which threaten the President's budget-balancing mandate, such as the currently bogged-down housing and depressed-areas assistance bills.

Despite the fact that Mr. Eisenhower has had a Democratic Congress in all but two years of his White House tenancy, he has compiled a rarely matched record in that, to date, none of his 138 vetoes has ever been overridden. Endeavoring to put a crimp in this record, the Democrats made an all-out effort on the above bill, but failed by the thin margin of four votes. The action greatly strengthens the President's hand in any attack on possible future vetoes this session and serves as a warning to the Democrats that some of their cherished measures must be "tapered" to meet Administration requirements if they are to become law.

At press time, the Kennedy-Ervin labor reform bill was undergoing hearings in the House Labor Committee after having passed the Senate by a final vote of 90 to 1. The confused situation in the House clouds the ultimate prospects for this bill. President Eisenhower has thrown his prestige behind efforts to "toughen" the Senate bill, and a coalition of Republicans and Southern Democrats can be expected to wage a battle

for stricter controls when the legislation reaches the floor of the House, probably in mid-June.

A Senate-passed bill, sponsored by Majority Leader Johnson, providing a special commission to study unemployment and its remedies is being held up by House Democratic leaders, as we go to press. They are in the embarrassing position of fearing that the establishment of such a commission might strengthen opposition to housing, depressed-areas, and other job-creating bills, in that opponents could urge a delay until the commission had completed its study.

A revised bill that would provide about \$1 billion a year, for four years, for Federal aid to states for school construction and teachers' salaries, has been reported out by a House education subcommittee. At this writing, the full House Education and Labor Committee had started discussion of the bill, with dilatory tactics on the part of the chairman indicating tough sledding for the bill's advocates. The President has reportedly given assurances that he will veto any extensive education aid program not based on need.

Illustrating the growing seriousness of the juvenile delinquency problem, a special Senate subcommittee, late in April, released a report showing that the number of delinquents has increased for the ninth straight year and that one out of five boys in the ten- to seventeen-year bracket has appeared in court on some offense qualifying him as a juvenile delinquent.



Echoes



Dear Sir:

I was disturbed by the one-sided thrust of the articles (in "The Church and Labor" issue). You left me with the impression that everything that labor wants is right, and that any legislation outlawing such things as the secondary boycott and feather-bedding is "restrictive" legislation. Labor needs controls much as management needs controls, but you seem to indicate that labor can do no wrong.

I am also disturbed by the fact that what you have written appears to be the voice of the church. I would now like to see an article done from the management viewpoint.

The particular church in which I am serving has more people in the labor field than in management. Many of these men have served on the boards of our church and have given admirable service to the building of the Kingdom of God. They have confided in me on many occasions as to the abuses as well as to the strength of their unions.

—*Walter K. Robie*
Van Nuys, California

Dear Sir:

I have read with great interest your March 1959 issue on "This Changing Planet." You have done a grand job in drawing together some really important statements, and we

will find it helpful to have on hand, as we begin editing our special issue "Christian Education and International Affairs."

Possibly, at some future date, you would be able to list our special issue, which will be published next November as a part of the co-ordinated emphasis [on International Relations], among the resources which you list in SOCIAL PROGRESS.

—*J. Martin Bailey*
International Journal of
Religious Education, New York

Dear Sir:

A belated note of congratulations on the excellent February issue of SOCIAL PROGRESS. I was particularly interested in the article on "United Presbyterians and Organized Labor." However, I think the author(s) did pussyfoot a trifle on the right-to-work stand of the church. I don't pretend to be a novice at politics. . . I've worked with the "Party" for more than 12 years . . . but I had to read the discussion on this topic three times before I could determine where the Presbyterian Church stood . . . and it's a pretty tentative stand at that.

By similar reasoning I feel that the letter from Rev. Gerald Emerson of Newberg, Oregon, which was reprinted in your "Echoes" section, must have some merit for a good

many of your readers. I personally appreciate the style in which the magazine is written. But for many of the laity who are genuinely interested I think it should be spelled out a little more simply. Don't get me wrong . . . I'm not asking for a lowering of the standards of the magazine. Maybe some of your writers should try the Flesch test. Shorter paragraphs, shorter sentence structure, etc. It pays off in readability.

But the material in this issue was the most pertinent and best handled I've seen.

—*Pauli Crooke
Caldwell, Idaho*

Dear Sir:

The article entitled "The Labor Saga" represents the most hypocritical inconsistency I have ever read in one pamphlet. After starting off with pious and sound democratic statements, you end up by the most tortured reasoning with a condonement of compulsory unionism. You have even twisted the statement of the Assembly:

"Christian people have an obligation to see that the right to strike is not so limited by legislation that it becomes meaningless"

to suggest that

"Some element of compulsion in a free industrial society is necessary to the interests and welfare of both workers and employers."

This is a *non sequitur* one of the baldest I have ever read and it clearly spotlights the blind bias of the writer.

I would like to make these points:

1. If the sole purpose of this edition was to arouse controversy, it has been eminently successful.

2. If the purpose was enlightenment, it has grossly miscarried. The

story is twisted and based on a very amateurish investigation of the facts. It further represents an almost total ignorance of industrial conditions.

3. I believe that you have done a great disservice, not only to your church members, but to labor and the public. You have accepted almost wholesale the pronouncements of labor's self-appointed and self-anointed leaders, without attempting to get down to the real basic facts of industrial life.

4. You have completely failed to grasp the fact that there is little or no democracy in even the so-called "clean" industrial unions and that the rank-and-file workers are seldom heard. Given a chance to speak, they will not speak because they are afraid. There will be no chance of obtaining a free expression until a climate for freedom from reprisal has been created.

A Final Word: These criticisms come from one who has worked in industry for twenty-five years, negotiated with unions, and helped to manage a small manufacturing company. I firmly believe that unions are here to stay, and I believe in true collective bargaining. But I would like to see the unions assume responsibility for their actions commensurate with their great power and authority, take more interest in the workingman, and give him a real voice in union affairs. Most companies, like mine, are small. The union is much stronger in every way. They have the power to destroy us if we resist their demands too much. Under these conditions, where is the free collective bargaining?

—*James R. McIlroy
Pittsburgh, Pennsylvania*

SOCIAL PROGRESS

Dear Sir:

In many respects you are to be commended for the February issue of *SOCIAL PROGRESS* concerning the church and labor. I was interested in the note which appears at the bottom of page 46 questioning whether or not the editors are "losing their grip" because so many of the letters you receive are "pats on the back."

Let me therefore rise to make what I consider to be a valid criticism. Although the issue is generally excellently done, I think that from the point of view of the level on which you are writing, your articles are addressed solely to the "upper middle class" of the United Presbyterian Church. In our church we have everything from truck drivers, ordinary construction workers up through crane operators, railroad engineers, trainmasters, teachers, college professors, junior college supervisory personnel, chemical engineers, ceramic engineers, etc., etc., etc. Now I have ordered extra copies of this issue to place in the hands of certain key people who are active both in union organizations and in management. I am quite sure that the management people will understand what you try to say, but I am not so sure that the labor people are going to grasp the significance and some of the college level phraseology which you have used.

—*Rev. Richard A. Risser*
Belleville, Illinois

Dear Sir:

Recently I received the February issue of *SOCIAL PROGRESS*, which was devoted to a discussion of the church and organized labor. I was very much interested in the articles and in the

whole idea and such frank discussion. I am not a member of the United Presbyterian Church, but I am glad our church is also doing some things along the same lines. It seems to me it is a must for all Christians.

Thank you for sending the copy to me. The United Presbyterian Church should rejoice in such forward-looking leadership and the able presentation of the ideas. I have lent my copy to several faculty members, at the University of Texas, for their reading and also for their information about what is being done along these lines.

—*Mrs. Percy V. Pennybacker, Jr.*
Austin, Texas

Dear Sir:

Thank you for your presentation of "The Church and Labor." The first and major article is virtually a historical statement covering the labor movement for over a hundred years. It was evidently written by a member of the educational department of the AFL-CIO federation. [Ed. Note: It wasn't.] At any rate it was interesting as is also church history.

However, the Christian layman is seeking information about his church today. What is its goal? Has it an appealing message? Do its members understand and really believe that message? What is my task in it? I have some very true friends who are members of a labor union. But today conditions are changing, and we are facing a heavy one-sided emphasis. We pray for honesty, forbearance, unity, and national safety.

—*Walter M. Irwin*
San Diego, California

Synod Leadership Training Schools

Holding Social Education and Action Courses

June

- 21-27** Colorado—Colorado State University, Fort Collins
Iowa—Buena Vista College, Storm Lake
Texas—Trinity University, San Antonio
- 28 to July 4** Indiana—Hanover College, Hanover
Kentucky—Centre College, Danville

July

- 12-18** Dakota—Huron College, Huron, S. Dak.
Kansas—College of Emporia, Emporia
New England—Lasell Junior College, Auburndale, Mass.
- 12-25** New Jersey—(two one-week sessions), Drew University, Madison
New York—(two one-week sessions), Wells College, Aurora
Ohio—(two one-week sessions), College of Wooster, Wooster
- 12 to Aug. 18** Baltimore-Pennsylvania—(four one-week sessions), Wilson College, Chambersburg, Pa.
- 19-25** Iowa—Dubuque University, Dubuque
Northern California—College of Pacific, Stockton
Minnesota—Macalester College, St. Paul
Missouri—Missouri Valley College, Marshall
Nebraska—Hastings College, Hastings
Washington—Whitworth College, Spokane
- 19 to Aug. 1** Illinois—(two one-week sessions), Monmouth College, Monmouth
- 26 to Aug. 1** Arizona-New Mexico—Ghost Ranch, Abiquiu, N. Mex.
Oregon—Lewis and Clark College, Portland

August

- 2-8** Oklahoma—Tulsa University, Tulsa
- 16-22** Michigan—Alma College, Alma

EVENTS.

Synods, presbyteries, presbyterials, youth groups, men's groups, etc., are invited to use this column to list SEA events.

To list dates or to secure information concerning any date or emphasis listed, except as otherwise directed, write to: Events, Department of Social Education and Action, Board of Christian Education, The United Presbyterian Church U.S.A., 830 Witherspoon Building, Philadelphia 7, Pa.

June

- 14-20 SEA Section, School of the South, Maryville College, Maryville, Tenn.
- 21-27 International Affairs Seminar, National Youth Council Executives, Washington, D.C., and United Nations, New York
- 28 to July 23 Yale University Summer School of Alcohol Studies.
(Write to Registrar, 52 Hillhouse Avenue, Yale Station, New Haven, Conn.)
- 30 World Refugee Year. The proposal for this year was adopted by the General Assembly of the United Nations on December 15, 1958. (See "What's Happening.")

July

- 1 Last day for submitting posters to Department of Social Education and Action for poster section of the 1959 Essay and Poster Competition for United Presbyterian Youth
- 6-10 Pennsylvania School of Alcohol Studies, Juniata College, Huntingdon, Pa.
(Write to Director, 1633 Race Street, Philadelphia 3, Pa.)
- 11-19 Special Laymen's Seminar, Los Angeles, Calif. Presbyterian Institute of Industrial Relations.
(Write to Director, 800 West Belden Avenue, Chicago 14, Ill.)

August

- 2-15 National Lab (for North Dakota, South Dakota, Nebraska, Minnesota, Wisconsin, Michigan, and Kansas), Macalester College, St. Paul, Minn.



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fishes of daily sustenance, the
alpha and omega of the Word—
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